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extended discussion. In them he reviews the work of a large number of men and makes many interesting observations. It is amusing to find him putting Professor Patten in the same boat with Marx, just at the time when Professor Small is extolling the latter and Professor Patten is trying to show that Marx' theories are sociological, not economic.

Though I have indicated some places where I feel the author has not made good his case or wherein I differ from him, I have greatly enjoyed reading the volume. It is not too much to say that it is one of the significant books on social theory of recent years.

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EVANS, MAURICE S. *Black and White in South East Africa*. Pp. xvi, 341. Price, \$2.50. New York: Longmans, Green & Co.

This book is a study of the relations of the white and black races in that part of South Africa which held public attention during the British-Boer War and during the native uprisings of Zululand and their neighbors. The territory comprises the Transvaal and Natal, bordering upon the Indian Ocean. This is the land of the Abantu, which the white man has invaded. Not only is this shown in native names—Basuto Land, Griqualand, Zulu Land, etc.—of subdivisions of the territory, but also by the presence of many marks of European industry and invention beside the native kraal and culture. This is the stage for the drama played by "A white oligarchy, every member of the race an aristocrat; a black proletariat, every member of the race a server; the line of cleavage as clear and as deep as the colors."

But the author shows that the differences are deeper than the colors. To the native, the tribe and family are the ends of life. The individual exists as a means to those ends. The native is a "tribalist." The white man is an individualist and condemns the native government and life as bad, burdened with a despotic chief. Besides, the white man wants wealth and seeks to use every power of nature and man to secure it; he demands individual possession of this wealth. The native tribalism leads to communal systems of land-holding. The white man's individualism results in private ownership of the land and native displacement from it.

A chapter on Land—the Need of the Black Man, and another on Labor—the Demand of the White Man, make clear that after the period of Dutch settlement with its patriarchal relationships and crops for home uses, settlers have come with ideas of farming by latest methods for export and profit. The native has been crowded out from the best lands and is forced to pay rent for what he continues to occupy. More labor is demanded of him. This is distasteful because his theory of life does not include the white man's idea of continuous work for gain. In Natal, the settlers do not want a land-holding peasantry or cattle-owning tenants, but laborers on their farms. In Basuto Land and a few other sections where a liberal policy of land-holding for the native has been enforced, beneficent results have followed. The Abantu is unprepared for and averse to "violent changes" in his social order and industrial life; he loves the land and cries out against the threatened divorce from it.

Another phase of the labor problem grows out of the European's aristocratic restrictions relative to his and the native's kind of work. All clerical and skilled work belongs to the white man. All menial work is the native's work. Europeans who cannot employ servants lose caste. With the breaking up of communal life on the land and the consequent over-supply of native labor, there has grown up the custom of keeping servants in waiting to do everything. Most of the work of the natives is done without adequate instruction or supervision. These conditions with others lead to listlessness in the black worker and to charges of stupidity and laziness from the white public.

The author believes that land settlement on some plan, which recognizes the tribal idea of the native, will help solve the land problem and that "industrial education," a system of apprenticeship, and a revision of wages based upon efficiency will affect the labor problem favorably.

In a chapter on Missions and Education a strong brief in favor of both is made. The "unselfishness and altruism of the missionary" have been the one firm pledge to the native in times of uprisings that the white man still desired his good. Against the general opposition to native education, the mission schools have proved by the after lives of their students that education, besides increasing their value to the state as producers and to employers as efficient workers, prepares them to be members of society with wholesome characters, interests and activities, with hope and trust in the future.

"What the Black Man Thinks" as a result of his experience with the white man is brought out clearly in the expression of both educated and uneducated natives who testified before the Natal Native Commission appointed after the rebellion of 1906. The author was a member of the commission and says that the natives made it known that the passage of laws and restrictions and their enforcement without explanations, the impersonality of the laws, the lack of voice in the government and similar conditions had created a deep distrust and lack of confidence in the white man and his good intentions.

In chapter viii, the Effect on the White Man of the contact with the Africans is considered. The question is raised whether or not any race can reach its highest development and be truly successful when its life is based upon the servile labor of another people. The easy condition of South African life, the author thinks, has a tendency towards degeneration and destruction of that ever-rising mass of the white population from whose ranks the corps of the leaders must be recruited. He does not prophesy concerning the outcome of the situation but he holds that "for the future "the white man must rule, the native and those who have his confidence must have some share in working out the policies framed by a parliament elected by the white man, and the races must live separately, "to give both opportunity to build up and develop their race life."

The book is the product of an author who has lived a lifetime amid the conditions of which he gives account. Undoubtedly he would be considered by the majority of his fellow-countrymen as a liberal, but one questions the conclusions of a writer who for the most part seems impartial and unbiased, yet fails to follow the logical inferences of his own facts and testimony. There is contradiction between his high estimate of native capacity and the small share he would ultimately allow the native in the control of the common life.

The book might have been written more concisely and reconstruction would make many a sentence clearer.

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FLETCHER, C. R. L. *The Making of Western Europe*. Pp. xi, 409. Price, \$2.50. New York: E. P. Dutton & Co., 1912.

It is interesting to come upon a history of the Middle Ages written with no pedagogical purpose but prompted solely by the author's interest in the period, an interest first aroused, as he confesses, by reading Professor Kerr's volume on the "Dark Ages" in the "Periods of European Literature." That "mere idleness" should have prompted him thereafter to set down such ideas as he had been able to collect from his readings, might lead one to suspect that only a disjointed and cursory survey would be the result, but this would be a mistake. Mr. Fletcher has read widely and well not only in the sources but in some of the best modern literature on the period to be found in the leading languages, and the result is a fresh and well-considered discussion of the history of western Europe, exclusive of England, from 300 to 1000 A. D. The subject is not one that lends itself readily to general treatment and naturally not all portions of the book are equally satisfactory. This is true for example of his discussions of church institutions and of the chapter on the confused period between the death of Charlemagne and the accession of Otto I, where the sacrifice of details for a general discussion of the trend of events would have added to the clearness. Likewise the foundation of the German monarchy on the Church and the general ecclesiastical policy of Otto, followed as it was by nearly all the emperors down to the accession of Frederick II, are not brought out with sufficient emphasis. On the whole, however, the plan and execution of the work make it for the general reader the most satisfactory history of the times that I am acquainted with.

The style is easy and vivid but descends at times to colloquialisms that seem out of place in a book of this character. If it had been written in this country we should have been treated by English critics to severe strictures in respect to its *slang* and *Americanisms*. The race prejudices of Mr. Fletcher when speaking of the peoples of eastern Europe also seem unnecessary in a work of this character, but as the author wrote the book for his own pleasure and not as a text-book, such expressions can be considered only as a matter of taste.

It is to be expected that a number of errors in detail should find their way into a narrative covering some seven hundred years of European history, and some of these may be pointed out. Senators in the later empire were not exempt from the *annona* tax (p. 30); we have no authority to prove that Constantine's army was penetrated with Christianity in 312 (p. 52); while the Vandals agreed to pay a rent of grain and oil for the province of Africa there seems to be no evidence that they really did so (p. 85); Clovis did not obtain his wife by stealing or enticing her away (p. 107); not many lives of the saints of the sixth and seventh century are contemporary documents (p. 161); Grimoald was mayor of Austrasia, not Neustria (p. 179); during the years 924-962 there were still people calling themselves emperors in the West (p. 272); the influence of the False Decretals on the policy